

The greeting of a Muslim

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-Salaamu Alaykum

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(The seeking of permission
to enter a Muslims home)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Numerous Islamic teachings are daily being disregarded by none other than the Muslims themselves. This surely is indicative that the day of Qiyaamah is extremely close. Hadhrat Abdullah ibn Mas'ood رضي الله عنه says that Rasulullah صلوات الله عليه وسلم said that before the day of Qiyamah from amongst the many signs, the following will be present,

- * The offering of salaam will be confined to acquaintances.
- * Businesses will expand to such an extent, that wives will begin assisting their husbands to conduct trade.
- * Family relations will be severed.
- * Those giving false testimony will become heroes and true testimony will be suppressed.
- * The competent and incompetent will all begin writing books. (*Musnad Ahmad, vol 5 - p.3870*).

All these five signs are rampant amongst the Muslims today. This booklet is a humble attempt to present to the reader the virtues, importance and brief detail of the Islamic greeting and also certain other related topics which require attention. By acting upon these noble teachings we may be able to remedy the first of these defects mentioned in the hadith above.

May Allah Ta'aala accept this effort and grant all those who have assisted, in whatever way, an abundant reward in the Aakhirah.

Valuable suggestions, corrections and suitable additions to improve this booklet will be appreciated.

وَاللهُ وَلِيُّ التَّوْفِيقِ

And Allah is the One who favours with opportunities and grants the strength to conform.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AS - SALAAM

(The Islamic greeting)

السَّلَامُ

❏ HOW DID SALAAM BEGIN ?

Every civilised community on earth have certain words of greeting which are uttered when members of the community meet. These words of salutation are to express friendship and courtesy. None of these phrases compare with the greeting of Islam which is not only a greeting but a comprehensive duaa- (prayer). Before the advent of Islam, the Arabs greeted one another with such phrases:

حَيَّاكَ اللهُ

'May Allah grant you life'

أَنْعِمَ صَبَاحًا

'May you be blessed (this) morning'

Allah Ta'aala has commanded the progeny of Hadhrat Aadam Alayhissalaam to greet one another by a salutation of salaam (peace) which in fact is a duaa.

1. Hadhrat Abu Hurayrah رضي الله عنه relates the Nabi صلوات الله عليه وسلم said: 'Allah created Aadam and his height was sixty arm-lengths He (Allah) said to him: 'Go and offer the salaam (salutation of peace) to them - a group of Malaai-ikah who were seated - and listen to their reply, for that will be your greeting and the greeting of your progeny'. He (Aadam Alayhissalaam) said to them: 'Assalamu Alay-

kum' (peace be upon you) They replied: 'Assalamu Alayka wa rahmatullahi' (peace be upon you and the blessings of Allah). They added 'Wa rahmatullahi' (and blessings of Allah). Who ever will enter Jannah (paradise) will be according to his height and He (Allah) had reduced the height of His creation upto this time (the period of Nabiي ﷺ). (Bukhaariy - Muslim)

❏ AS - SALAAM IS AN ATTRIBUTE OF ALLAH

As-Salaam has several connotations when attributed to Allah Ta'ala; His being faultless; or peace; or salutations.

1. According to one hadith, Abdullah ibn Masood رضي الله عنه relates that Rasulullah ﷺ said: 'Salaam is from the attributes of Allah Ta'aala which he has placed on earth. Therefore, make salaam (greeting) common amongst you'. (Al Adab Al Mufrad, vol 2 - p.449).

Islam has taught us that As-Salaam is the greeting for a Muslim throughout his existence.

1. It is a greeting and duaa during his lifetime.
2. It is a greeting when visiting the beloved Noble Nabiي ﷺ at the Rodha Mubaarak (Qabr) in Madinah Munawwarah.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Peace be upon you O Rasulullah ﷺ.

3. It is a prescribed salutation to our Nabiي ﷺ which is said many times in the Tashah-hud of the daily salaah.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you O Nabiي ﷺ and the mercy and blessing of Allah.

4. The Malaa-ikah are greeted at the end of every salaah.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Peace be upon you and the mercy of Allah.

5. It is a greeting which a Muslim says to the departed souls when he enters the qabrastan (Muslim cemetery).

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ .

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, If Allah wills, we shall meet you. We beseech of Allah safety for us and for you. (Mishkaat)

6. It is the greeting of a Muslim to the Malaa-ikah of Allah.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and the pious servants of Allah.

7. It is the greeting when the Mu'min will meet his Sustainer on the day of Qiyaamah.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ

Their greeting on the day when they shall meet Him is salaam. (Al Ah'thaab - 44)

8. It is the greeting of Jannah, where one will repeatedly hear the word salaam.

إِلَّا قِيلًا سَلَامًا سَلَامًا

But one word - salaam, salaam. (Al Waaqi'ah - 26).

U REALITY OF ISLAMIC GREETING

Islam changed the pre-Islamic method of salutation to Assalamu Alaykum, which means; May peace be upon you (may you be free from all difficulty, calamity and anxiety).

This Islamic greeting does not only show friendship and respect but at the same time also fulfills the rights of the Muslim in the form of a duaa (prayer) for him. When greeting a Muslim you are asking Allah Ta'aala to keep that person safe from all calamities and worries. It is not only a duaa that, may you live long, but that may you also live a prosperous and protected life. It also reminds the Muslim, to whom it is expressed, that both of us are in need of Allah Ta'ala. We cannot benefit nor harm one another without Allah Ta'aala's will.

The Muslim greeting is regarded as an Ibaadah (act of worship) because it is said according to and in compliance with the teachings of Rasulullah ﷺ.

By correctly understanding the reality of the Islamic greeting and by making it a common practice, it can be the cause of resolving many of the problems facing Muslims. That is why Rasulullah ﷺ has strongly exhorted the Muslims to make this greeting of 'Assalamu Alaykum' common and frequent amongst themselves. There are many ahaadith that show the importance and virtues of this desirable act.

U BENEFITS OF THE ISLAMIC GREETING

Greeting a Muslim by saying 'Assalamu Alaykum' embraces numerous benefits among which are:

1. The remembrance of Allah Ta'aala.
2. The admonition to obey Allah Ta'aala.
3. The expression of friendship for a Muslim.
4. An excellent duaa for a Muslim.
5. The assurance to a Muslim that you will not be harmed by my hands or tongue.
6. The reward in the hereafter.

U COMMAND TO GREET

It is Sunnah to offer salaam and to answer is Waajib (obligatory).

Allah Ta'aala has commanded the Muslim to greet his fellow Muslim. Allah Ta'aala states in the Qur'aan: 'When a (courteous) greeting is offered to you, meet it with a greeting

still more courteous, or (at least) of equal courtesy'. (Suratun Nisaa - 86)

1. Rasulallah ﷺ has instructed the Muslims by saying:

أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ

Make the salaam common amongst you and feed others food.

أَفْشُوا السَّلَامَ تَسْلَمُوا

Make the salaam common amongst you, you will be saved.

2. Rasulallah ﷺ has directed:

أَفْشُوا السَّلَامَ بَيْنَكُمْ تَحَابُّوا

Make the salaam common amongst you, you will love one another.

3. Rasulallah ﷺ has also directed:

وَتَقَرَّأَ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

And you say salaam to those you know and those whom you know not.

These explicit commands are mentioned in the following ahaadith:

1. Hadhrat Abdullah ibn Salaam رضي الله عنه relates that he heard Rasulallah ﷺ say: O People, make salaam common amongst you and feed (people) food, and perform salaah while people are asleep (tahajjud salaah) you will enter Jannah with peace. (Tirmithiy)
2. Hadhrat Bar-raa رضي الله عنه relates from Rasulallah ﷺ that he said: Make the salaam common amongst you, you will be saved. (Ibn Hibbaan)
3. Hadhrat Abu Hurayrah رضي الله عنه reports that Nabiyy ﷺ said: You will not enter Jannah until you become (true) believers, and you will not be true believers until you love one another. Should I show you that which will make you love one another? They said: Yes, O Rasulallah ﷺ He said: Make the salaam common amongst you. (Muslim)
4. Hadhrat Abdullah ibn Amr ibn al 'As رضي الله عنه relates that a man asked Rasulallah ﷺ : What in Islam is best? He answered: To feed people, (for gaining reward) and to greet people with salaam, those you know and those whom you know not. (Bukhaariy-Muslim)
5. Hadhrat Abdullah ibn Amr رضي الله عنه reports that Rasulallah ﷺ said: Worship the Most Beneficent One, and make the salaam common and feed (people) food you will enter Jannah. (Tirmithiy - Ibn Hibbaan)

THE MEANING OF ASSALAAMU ALAYKUM

The Islamic greeting of one Muslim to another Muslim, young or old, rich or poor is.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu Alaykum wa Rahmatullahi wa Barakaatuh.

May you be in peace and protection, together with the mercy and blessing of Allah.

The word As-Salaam has several connotations viz:

السَّلَامُ عَلَيْكُمْ

- 1.1 Means - Being free of fault.
- 1.2 Peace.
- 1.3 A greeting.
- 1.4 An attribute of Allah.

وَرَحْمَةُ اللَّهِ

- 2.1 Means - the mercy of Allah

وَبَرَكَاتُهُ

- 3.1 Means - and His blessings.

THE REWARDS AND VIRTUES OF THE WORDS OF SALAAM

This greeting has to be said in an audible voice so that the person who is addressed hears it. It should be also repeated as many times as a meeting between two Muslims occurs. The same words should be said when leaving or parting.

1. Hadhrat Imraan ibn Husain رضي الله عنه relates that a man came to the Nabi صلوات الله عليه وسلم and said: 'Assalaamu Alaykum' (*peace be upon you*) Nabi صلوات الله عليه وسلم replied to him and the man sat down. Nabi صلوات الله عليه وسلم then said: 'Ten' (meaning for him are ten rewards). Another man came and said: 'Assalaamu Alaykum wa Rahmatullahi' (*Peace be upon you and the mercy of Allah*). Nabi صلوات الله عليه وسلم replied to him and the man sat down. Nabi صلوات الله عليه وسلم said: 'twenty'. Another man came and said: 'Assalaamu Alaykum wa Rahmatullahi wa Barakaatuh'. (*Peace be upon you and the mercy of Allah and His blessings*). Nabi صلوات الله عليه وسلم said: 'thirty'. (*Abu Dawood - Tirmithiy*)
2. In another similar hadith Hadhrat Ali رضي الله عنه relates that Rasulullah صلوات الله عليه وسلم added: 'Thirty for you. O Ali you and I are equal in salaam. Whosoever passes by a gathering and he greets them with salaam, for him is recorded ten rewards and ten of his sins are forgiven and he will be raised ten stages in rank'. (*Ibn Sunni*)

SALAAM IS THE RIGHT OF A MUSLIM

1. Hadhrat Abu Hurayrah رضي الله عنه relates that Rasulullah صلوات الله عليه وسلم said: 'The right of one Muslim to another Muslim are five. They asked: What are they? He said: When he meets him, he greets him, when he invites him, he accepts, when he advises him, he accepts the advice, when he sneezes and says Alhamdulillah, he answers (by saying Yarhamukallah), when he is ill, he visits him, and when he dies, he accompanies his Janaazah'. (*Bukhaariy - Muslim*)

2. Rasulullah ﷺ has said: The salaam is the greeting of our millah (nation of believers) and assured security upon us. (*Tanqieh Al Qowlul Al Hathieth*, p. 60)

❏ NIYYAH WHEN SAYING ASSALAAMU - ALAYKUM

As every act is rewarded according to the niyyah (intention) formed for it, it is important that the correct niyyah is made as follows: I am making this salaam in compliance with Allah's and Rasulullah's ﷺ command and by this act I am renewing my commitment to Islam.

❏ WHO SHOULD BEGIN THE SALAAM

1. Hadhrat Abu Umaamah رضي الله عنه reports that Rasulullah ﷺ said: 'The person closest to Allah is the one who hastens to say the salaam first by greeting others first'. (*Abu Dawood*).
Tirmithiy's version is: Rasulullah ﷺ was asked: 'O Rasulullah ﷺ when two persons meet who should greet the other first? He answered: The one who is closer to Allah'.
2. Hadhrat Abu Hurayrah رضي الله عنه says that Rasulullah ﷺ said: 'A person on a conveyance should greet a pedestrian, a pedestrian should greet the one who is sitting and a small party should greet a large group'. (*Bukhaariy - Muslim*).

3. Hadhrat Abu Hurayrah رضي الله عنه says that Rasulullah ﷺ said: 'The younger should greet the elder, and the pedestrian the one who is seated, and the smaller group the larger group'. (*Tirmithiy*)

❏ SALAAM - AN ANTIDOTE FOR ARROGANCE AND A REMEDY FOR PRIDE

The person who initiates the salaam is closer to Allah and is the one who has no pride.

1. Rasulullah ﷺ has said: 'The principle of humbleness is to begin with salaam'. (*Tanqieh Al Qowlul Al Hathieth*, p. 58)
2. Hadhrat Abdullah ibn Masood رضي الله عنه relates that Rasulullah ﷺ said: 'The one who initiates the salaam is free from pride'. (*Bayhaqi - Mishkaat*).

❏ SALAAM SHOULD BE OFFERED TO ALL MUSLIMS

Salaam should be offered to all Muslims, irrespective of whether they are acquaintances or strangers.

1. Hadhrat Abdullah ibn Amr ibn 'As رضي الله عنه relates that a man asked Rasulullah ﷺ : 'What in Islam is best? He answered: 'To feed people, (for gaining reward) and to greet people with salaam, those you know and those whom you know not'. (*Bukhaariy - Muslim*)

2. Hadhrat Abdullah ibn Masood رضي الله عنه says Rasulullah صلی اللہ علیہ وسلم said: 'From amongst the signs of qiyaamah is that a person will only offer salaam to another person if he knows him and not because of Muslim brotherhood'. (*Musnad Ahmad*)

❏ SALAAM SHOULD BE SAID WITH A PLEASANT DISPOSITION

1. Hadhrat Abi Tharr رضي الله عنه reports that Rasulullah صلی اللہ علیہ وسلم said: 'Do not belittle any good deed, though it be meeting your (Muslim) brother with a disposition of affection and happiness'. (*Muslim*)
2. Hadhrat Hasan رضي الله عنه relates from Rasulullah صلی اللہ علیہ وسلم that he said: 'It is an act of charity that you greet people while you show affection and happiness'. (*Ibn abi ad Dunya*)
3. In another hadith Hadhrat Abi Tharr رضي الله عنه, says that Rasulullah صلی اللہ علیہ وسلم said: 'For you to smile when meeting your (Muslim) brother is a sadaqah (charity), and your commanding him to do good and prohibiting him from doing evil is a sadaqah and your guiding a man who is astray is a sadaqah, and to remove obstacles and thorns and bones from the road is for you a sadaqah, and to fill (water) into your (Muslim) brothers pail from your pail is a sadaqah for you'. (*Tirmithiy*)
4. It is reported that when Hadhrat Yahya ibn Zakariya عليه السلام met Hadhrat Eesa عليه السلام he began by saying the salaam and was answered also by salaam. Whenever he met him he was happy and smiling and Hadhrat

Eesa عليه السلام was sorrowful as if he resembled a crying person. Hadhrat Eesa عليه السلام said to him: 'You smile like a happy person as if you are secure and protected'. Hadhrat Yahya عليه السلام said, 'You show such sorrow like a crying person as if you have given up all hope'. Allah Ta'aala then revealed to Hadhrat Eesa عليه السلام. The one who smiles the most is the dearest to Me. (*Tirmithiy*)

❏ TO SAY THE SALAAM ALOUD

The salaam should be said in a moderately audible voice so that the person or gathering addressed can hear it. It is not necessary to resort to shouting.

1. It is related that when Rasulullah صلی اللہ علیہ وسلم came to the as-haabas-Suffah (the needy Muhaajireen who stayed in the annexure of the masjid) at night he would carefully say salaam in such a manner so as not to awaken those who were asleep and so that those who were awake could hear him. (*Tirmithiy*)

❏ GREETING A PERSON FROM A DISTANCE - TO GREET BY SIGNAL

If a person is at such a distance where your salaam may not be heard then salaam can be offered by a hand signal while the salaam is also said. Great care should be taken not to imitate the Jews and Christians when greeting by signalling. It is not required to raise the hand in salutation when making salaam to a person who is within hearing distance.

1. Hadhrat Abdul Hamid ibn Behraam رضي الله عنه relates that Rasulullah صلی اللہ علیہ وسلم passed by a group of people sitting in the masjid, he signalled the greeting with his hand coupled with saying the salaam, and Abdul Hamid signalled in reply with his hand. (*Tirmithiy*)

U TO GO OUT SOLELY FOR THE PURPOSE OF GREETING OTHERS

To gain the reward of the salaam Hadhrat Abdullah ibn Omar رضي الله عنه use to go out to the market place solely for the purpose of saying salaam to the people.

1. Hadhrat Tufail رضي الله عنه says I came to Hadhrat Abdullah ibn Omar رضي الله عنه once, then he made me follow him to the sooq (market). Then I asked, what do you do in the market? You do not stop to buy and you do not inquire about quality or origin of merchandise, nor do you ask prices and you do not join those sitting in the market? He said come here let us talk. Then Hadhrat Abdullah رضي الله عنه said: 'O the one with the stomach (Hadhrat Tufail had a somewhat large stomach) we go there so that we say salaam with whoever we meet'. (*Maalik - Bayhaqi*)
2. It is mentioned in another hadith related by Tabraani that whoever greets twenty Muslim men - collectively or individually - on a day and then passes away on that day, Jannah will be binding for him, and if it be during the night it is similar. It has been related in another hadith: 'Whoever offers salaam to ten Muslims, He will be as if he had freed a slave and if he passes away on that day, Jannah is binding for him'. (*Awjazul Masaalik*).

U TO REPEAT THE SALAAM

A Muslim's right is that he be greeted whenever he is met. The generality of the command to greet a Muslim means that you should repeat that salaam to your fellow Muslim every time you separate from him, even if it be by a tree or a wall. For instance if you leave the room and return (immediately), you are required to repeat the salaam again and again.

1. Hadhrat Abu Hurayrah رضي الله عنه relates that Rasulullah صلی اللہ علیہ وسلم said: 'Whoever meets his brother he should offer salaam. If they are separated by a tree or a wall, then they meet again he should greet him (again)'. (*Abu Dawood*).

U SALAAM TO A GATHERING

1. Hadhrat Abu Hurayrah رضي الله عنه relates that Rasulullah صلی اللہ علیہ وسلم said: 'When anyone of you comes to a gathering (a majlis) then he should say the salaam (Assalaamu Alaykum). When he departs then he should say salaam (again) because the second salaam is as important as the first'. (*Nisaiy - Tahaawiy*).

To say the salaam aloud to everyone in the gathering is sufficient. It is not necessary to greet each person present individually. It is incorrect to greet only a particular person who is in a gathering. A person who gets up to address a Muslim gathering should first greet those present by saying Assalaamu Alaykum.

❏ SALAAM TO A GATHERING WHERE MUSLIMS AND NON-MUSLIMS ARE PRESENT

When a Muslim approaches a gathering where there are Muslims and non-Muslims he then should say Assalamu Alaykum

1. Hadhrat Usaamah ibn Zaid رضي الله عنه said that Rasulullah صلی اللہ علیہ وسلم mounted a donkey that had a saddle stuffed with straw and covered by a thick blanket type of material which belonged to Hadhrat Ali رضي الله عنه, for going towards Fadaykah. Usaamah bin Zaid mounted behind him to visit Saad bin Ubaadah. They passed a gathering in which Abdullah bin Ubay bin Salool was present (before this enemy of Allah accepted Islam). This gathering consisted of Muslims, mushriks and idol worshippers, He (Rasulullah صلی اللہ علیہ وسلم) said salaam to them. (Bukhaariy - Muslim)

❏ SALAAM TO WOMEN

If a Muslim male passes a group of Muslim women he may signal and say the salaam to them.

1. Hadhrat Asmaa رضي الله عنها reports that Rasulullah صلی اللہ علیہ وسلم passed a group of ladies sitting in the masjid. He greeted them by signalling (by raising his hand). (Tirmithiy).
2. Hadhrat Umami Haani رضي الله عنها reports that she went to Rasulullah صلی اللہ علیہ وسلم when he was washing, she greeted

him, he asked who is this? I said: 'Umami Haani'. He said: 'Marhaban' (welcome). (Al Adab Al Mufrad, Vol 2 - p. 489).

If the female is a single young woman then it is not permissible to reply by saying 'Yarhamu Killah' to her saying 'Alhamdulillah' after her sneezing, nor to greet her, nor to reply to her greeting audibly for fear of fitnah (furtherance of evil). If an elderly strange lady says salaam she could be replied to audibly, but if the strange lady is young then the reply should be said inaudibly. Similarly if a male greets a strange elderly lady, she may reply audibly and if he greets a strange young lady she may answer softly. (Raddul Muhtaar, Vol 5 - p. 257).

❏ SALAAM TO CHILDREN

Adult Muslims should greet Muslim children when they meet them.

1. Rasulullah صلی اللہ علیہ وسلم use to say salaam to children who were playing when he passed them. (Abu Dawood)
2. Hadhrat Anas bin Maalik رضي الله عنه passed some children and offered salaam to them and said: 'Rasulullah صلی اللہ علیہ وسلم use to do this to them'. (Ahmad - Nisaa-iy).

❏ SALAAM TO NON-MUSLIMS

Since the salaam is a dua and an act of ibaadah it is exclusive to Muslims. Assalamu Alaykum should not be said to a non-Muslim.

1. Hadhrat Abi Basrah al Ghaffaari رضى الله عنه relates that Rasulullah ﷺ said: 'Tomorrow I am journeying to Yahood, do not initiate the salaam to them. If they offer salaam to you then say 'Wa alaykum' (and upon you)'.

Non-Muslims could however be greeted according to their own custom.

☐ SALAAM WHEN SPEAKING ON THE TELEPHONE

Whenever one speaks to a Muslim on the telephone the same rules of salaam will apply as when one meets another Muslim. To initiate the salaam will be an act of sunnah and if the caller greets the one answering the telephone it will be waajib for him to answer the salaam.

☐ SALAAM WHEN ENTERING THE HOME

Allah Ta'aala says in the Qur'aan:

وَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ .

'When you enter homes, salute your people with the greeting of peace. A greeting from your Sustainer, full of blessing and purity'. (Surah 24, Aayah 62)

1. Hadhrat Anas رضى الله عنه relates that Rasulullah ﷺ said to him: 'O son, when you enter your home greet with the salutation of peace. It would be a blessing for you and for the members of your family'. (Tirmithiy)

2. Abu Umaamah رضى الله عنه says Rasulullah ﷺ said: 'Three types of persons are in Allahs protection, if they live Allah will be sufficient for them and if they pass away they will be admitted to Jannah. Whoever enters his home saying salaam, he is protected by Allah, the Esteemed, the Mighty, whoever goes out to the masjid, he is in Allah's protection, and whoever goes out in the way of Allah is in Allah's protection'. (Ibn Hibbaan - Haakim)

The procedure to enter the home is that first the duaa of entering the home should be recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا .

O Allah I seek from You the best of returning and the best of going out. We enter with Allah's name and leave with Allah's name and upon Allah our Sustainer do we depend. (Abu Da-wood).

Thereafter Assalaamu Alaykum should be said audibly.

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Thereafter Assalaamu Alaykum should be said audibly.

❏ THOSE WHO DO NOT SAY SALAAM WHEN ENTERING THE HOME

1. Hadhrat Jaabir رضي الله عنه relates he heard Rasulullah صلی اللہ علیہ وسلم say: 'When a person enters his home and he remembers Allah when entering and also when he eats, Shaytaan says (to his group) there is no night accommodation nor supper for you here. And if he enters and he does not remembers Allah when entering, Shaytaan says (to his group) you have secured your night accommodation and if he does not mention Allah's name when he begins his meal, Shaytaan says: You have secured your night accommodation and your supper'. (Muslim - Ibn Hibbaan)
2. Hadhrat Kaladata ibn Hambal رضي الله عنه reports that Safwaan ibne Umayyah sent me with milk or a lamb and cucumbers to Nabiy صلی اللہ علیہ وسلم whilst Nabiy صلی اللہ علیہ وسلم was at the top of the valley. When I entered where he was, I did not offer salaam, nor did I seek permission to enter. Thereupon Rasulullah صلی اللہ علیہ وسلم said go out and say Assalaamu Alaykum, May I enter?. (Tirmithiy - Abu Da-wood).

When there is no person present in the house when entering, then too salaam should be said, but in these words:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon the pious servants of Allah. The Malaai-ikah will reply to this greeting. (Mu-atta of Imaan Maalik)

❏ WHEN NOT TO SAY THE SALAAM

When a person is engaged in any of the following activity then it is makrooh (undesirable) to say salaam to such a person. If some one does say salaam to the person then in these circumstances it is not waajib (obligatory) for that person to reply to such salaam.

1. When performing salaah (namaaz)
2. When engaged in zikr (remembrance of Allah)
3. When the kuhtbah of Jumu'ah or Eid is being delivered.
4. When learning or teaching Islam.
5. When occupied in the tilawah (recital) of the Qur'aan.
6. When the athaan is being said.
7. When the iqamaah is being said.
8. When engaged in duaa.
9. When engaged in reading tasbeeh.
10. When occupied in discussion and research of an Islamic subject.
11. While the qadhi is delivering a verdict.
12. While eating or drinking.
13. To a strange woman.
14. To a naked person.
15. When the talbiyah (Labbaik Allahumma Labbaik) is being said.
16. When being a Imaam (of salaah).
17. While bathing.
18. While a waaz (Islamic lecture) is being delivered.
19. To musallis who are awaiting the jamaat salaah in the masjid.

It is also makrooh to say the salaam to the under mentioned persons and if these persons say the salaam then it is not waa-jib (obligatory) to reply to such salaam.

1. That person who openly flouts the teachings of Islam. (Salaam should not be said to those who are innovators in the Deen and those who commit major sins and do not repent for them. If such persons offer salaam they should not be replied to). (*Tanqieh Al Qowlul Al Hathieth*).
2. A beggar.
3. That person who is habitually engaged in gheebah (speaking ill of others - even if it is true)
4. A person who is asleep.
5. The one who is engaged in chess or gambling.
6. A musician.
7. A person occupied in training doves.
8. A mad person.
9. A person who is falling asleep.
10. A person who swears.
11. A person who constantly speaks the untruth.
12. A person who consumes liquor.
13. A hypocrite.
14. A disbeliever. (*Shaami, Vol 1 - p.414 & 415*)

U REPLYING TO THE SALAAM

To greet a Muslim is sunnah and the answer to the greeting is waajib (compulsory), (fardh according to Imaam Shafi-ee (رحمته عليه)).

Allah Ta'aala has commanded us in the Qur'aan to reply to the

greeting when one is greeted.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

When a greeting is offered to you, answer it with a greeting that is more courteous or of equal courtesy. (Surah Nisaa - 86).

The most desirable form to greet is:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

May you be in peace and protection, together with the mercy and blessings of Allah.

and the most desirable answer is:

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

And (also) upon you be peace and protection, together with the mercy and blessings of Allah.

The shortest form of salaam is:

السَّلَامُ عَلَيْكُمْ

May you be in peace and protection.

and the shortest answer is:

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❏ **REPLY TO THE SALAAM FROM A GATHERING**

When salaam is said to a gathering, then one persons reply will suffice on behalf of all. Similarly if a group comes to another group then the salaam of one person to the gathering will suffice on behalf of all in the approaching group.

Maulana Muhammad Anwar Shah Kashmiri رحمه الله عليه states that there are a few instances when an act of one member of a group suffices for all those in the group. One is in the matter of salaam as has been mentioned. Another occasion is when at the time of war with non-Muslims, if one Muslim gives refuge to one or more non-Muslims, the protection of such non-Muslims will be binding on all Muslims. Also in the matter of placing a 'sutra' in front of the Imaam, (any object which is placed in front of the Imaam, when salaah is performed in the open) such a 'sutra' will suffice for all the muqtadis who are praying behind the Imaam, though they may be thousands.

Similarly according to the Hanafi math-hab the Imaam leading the jamaat salaah is responsible for the salaah of all those who follow him. The validity of all the muqtadi's (those who follow the Imaam) salaah is dependent on the correctness of the salaah of the Imaam. The qiraa-ah (recital of the Qur'aan in salaah) of the Imaam in salaah is sufficient for the qiraa-ah of all the muqtadi's. (*Anwaarul Baari, Vol. 1, p. 118*).

❏ **NOT TO REPLY TO THE SALAAM**

Besides those occasions when the offering and answering of the salaam is makrooh, not to respond to the salaam, which is waajib, is a clear breach of Qur'aanic instruction.

1. Rasulullah ﷺ has said: 'Whoever answers the salaam it will be a means of reward for him, and whoever does not reply is not from us'. (*Ibn Sunni*).

The person saying the salaam does however receive a reply from the Malaa'ikah.

2. It is mentioned in one narration that Hadhrat Abdullah رضي الله عنه said: 'That the salaam is one of the attributes of Allah which he has placed on the earth, so spread it amongst you. When any person offers salaam to a gathering and they respond to him, he has attained a position over them because he reminded them of Allahs name. And if they do not reply to him, then the (Malaa'ikah) will reply who are better and purer then them'. (*Bayhaqi - Ibn Abi Shaybah*).

❏ **TO SAY MARHABAH TO A GUEST**

To make the guest feel welcome it is sunnah to say marhabah. Marhabah means you are welcome to a spacious place.

1. Hadhrat Aayesha رضي الله عنها reports Hadhrat Fatima رضي الله عنها approached walking, and her walking was similar to the walking of Nabiyy ﷺ. He said: 'Marhaban O my daughter', Then he seated her to his right or his left. (*Bukhaariy - Muslim*).
2. In another hadith Hadhrat Ali رضي الله عنه says Hadhrat Ammaar رضي الله عنه asked permission to enter the house of Nabiyy ﷺ. Nabiyy ﷺ recognised his voice and

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said: 'Marhaban, You are welcome to a spacious place, the one who is free of faults and is pure'. (*Tirmithiy - Ibn Maajah*).

U TO ASK AFTER SALAAM 'HOW ARE YOU?'

To inquire from the visitor about his health is also sunnah.

One should inquire thus:

كَيْفَ أَنْتَ

How are you ?

The reply should be:

أَحْمَدُ اللَّهِ إِلَيْكَ

I praise Allah (ultimately) with you.

1. Hadhrat Anas رضي الله عنه reports that when Nabiyy صلی اللہ علیہ وسلم met a person he would say 'O so and so How are you? That person would reply: (Bi-kayrin, Ahmadullah) 'Well, I praise Allah'. Then Nabiyy صلی اللہ علیہ وسلم would say: 'May Allah make you well'. (*Ahmad*).
2. Hadhrat Anas ibn Maalik رضي الله عنه relates that he heard Hadhrat Omar ibn Al Khattaab رضي الله عنه replying to the salaam of a person who had offered salaam to him: then Hadhrat Omar رضي الله عنه inquired from him; 'How are you?' That person said: 'I praise Allah (ultimately) with you' Hadhrat Omar said: 'This is what I expected of you'. (*Mu-atta of Imaam Maalik*).

U CONVEYING SALAAMS TO OTHERS

A Muslim can transmit his salaams through an emissary to another Muslim with whom he has affection and relation.

1. It is related that when Hadhrat Ash-ath bin Qays رضي الله عنه and Hadhrat Jareer bin Abdullah رضي الله عنه came to Hadhrat Salman Al Farsi رضي الله عنه they conveyed to him the salaam of Hadhrat Abu Dardaa رضي الله عنه who was in Shaam (Syria). Hadhrat Abu Dardaa told them: 'When you reach him say my salaams to him'. (*Majma-uz Za-waa-id - Ibn Hajar*).
2. Hadhrat Aayesha رضي الله عنها reports that Nabiyy صلی اللہ علیہ وسلم told her: 'Hadhrat Jibra-eel رضي الله عنه conveys his salaams to her', and she responded: 'Wa Alayhis salaam wa Rahmatullahi' - and peace be upon him and Allah's mercy'. (*Bukhaariy*).
3. Hadhrat Anas رضي الله عنه reports that a youth from Bani Aslam said: 'O Rasulullah صلی اللہ علیہ وسلم I love jihaad, but I do not possess that with which I could prepare. He said: 'Go to a certain Ansaari for he has prepared himself and say to him, Rasulullah صلی اللہ علیہ وسلم sends his salaam to you and say to him. Give me that which you have prepared yourself with! (*Amalal yowm wal Laylah - Ibn Sunni*).

U HOW TO REPLY TO THE SALAAM WHICH IS CONVEYED TO YOU BY A THIRD PERSON

When a Muslim conveys the salaam of another Muslim to you it is waajib (compulsory) for you to reply to such salaam by saying:

عَلَيْكَ وَعَلَيْهِ السَّلَامُ

Upon you and him be salaam.

For females say:

عَلَيْكَ وَعَلَيْهِ السَّلَامُ

Upon you and her be salaam.

1. It is reported by a Sahaabi رضي الله عنه : 'That my father had sent me to Rasulallah ﷺ . 'My father said: 'convey my salaams' (to him). When I reached him I said: 'my father conveys his salaam to you', He responded: 'Salaam be upon you and your father'. (Sunan Ibn Al Qattaan).

❏ REPLYING TO A SALAAM WRITTEN IN A LETTER

If a letter is received in which 'Assalaamu Alaykum ...' is written, it becomes waajib upon the receiver to respond either verbally or in writing.

1. Hadhrat Abdullah ibn Abbas رضي الله عنه says, 'In my view the response to a written salaam is similar to a response of a verbal salaam'. (Ibn Abi Shaybah).

❏ SALAAMS TO THE DECEASED

1. Rasulallah ﷺ has taught the Sahaabah رضي الله عنهم these words to send salutations to the people of the graves and pray for their forgiveness:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ .

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, If Allah wills, we shall meet you. We beseech of Allah safety for us and for you. (Mishkaat).

2. Rasulallah ﷺ has said: 'Visit the graves, for surely visiting the graves lessens worldly love, and reminds you of the hereafter'. (Mishkaat)

The kabrastan could be visited on any day. Friday is preferred for this visit and if possible it should be a weekly visit.

3. It is related in the hadith that 'Who ever will visit his parents grave every Friday will be granted maghfirat, (forgiveness) and he will be recorded as an obedient son of his parents. (Mishkaat).

﴿SALAAMS TO RASULULLAH ﷺ﴾

Shaikhul Hadith Maulana Muhammad Zakariyya Kandhlawi رحمه الله mentions the following procedure in his famous book Virtues of Salaat Alan Nabi ﷺ (p. 28 - 32 English translation).

Allamah Sakhaawi رحمه الله writes in 'Qowlul Badee' that it is mustahab for the visitor to Madinah Munawwarah to recite as much salaam alan Nabi ﷺ as possible when he nears Madinah Munawwarah and when he sees the trees and buildings of the city. As he nears the city he should increase his salaam alan Nabi ﷺ because this is the city containing all those blessed places where the Holy Qur'aan was revealed. This is the city where Jibra'eel A.S. and Mika'eel A.S. came on numerous occasions. This is the earth which houses Rasulallah ﷺ. This is the place from where the teachings of Islam and the sunnah were spread to the furthest corners of the earth. Here are the places of great virtue and righteousness. When you come here fill the heart with great respect and honour as if you are visiting Rasulallah ﷺ himself, while believing that he hears you. As you come here avoid all argument and vain talk. Then from the direction of the Qiblah, about four arms length away, with utmost humbleness and respect read the following:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا

حَبِيبِ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ ، السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ ، السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ ، السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ ، السَّلَامُ عَلَيْكَ يَا بَشِيرَ ، السَّلَامُ عَلَيْكَ يَا نَذِيرَ ، السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِينَ ، السَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَسَائِرِ عِبَادِ اللَّهِ الصَّالِحِينَ ، جَزَاكَ اللَّهُ عَنَّا يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ ، وَصَلَّى اللَّهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ ، وَصَلَّى عَلَيْكَ فِي الْأَوَّلِينَ وَصَلَّى عَلَيْكَ فِي الْآخِرِينَ أَفْضَلَ وَاكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِينَ كَمَا اسْتَنْقَدْنَا بِكَ مِنَ الضَّلَالَةِ وَبَصُرْنَا بِكَ مِنَ الْعَمَى وَالْجَهَالَةِ ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَمِينُهُ وَخَيْرُهُ مِنْ خَلْقِهِ ، وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرُّسَالَهَ وَأَذَيْتَ الْأَمَانَةَ وَنَصَخْتَ الْأُمَّةَ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ ، اللَّهُمَّ آتِهِ نَهَايَةَ مَا يَنْبَغِي أَنْ يَأْمَلَهُ الْأَمْلُونَ . (قلت وذكره النووي في مناسكه باكثر منه) .

Salaam upon you O Rasulullah ﷺ . Salaam upon you, O Allah's Nabiyy ﷺ . Salaam upon you, O Allah's chosen one. Salaam upon you, O the best of Allah's creation. Salaam upon you, O beloved of Allah. Salaam upon you, the chief of the Rusul * ﷺ . Salaam upon you, O last of the Ambiyaa. Salaam upon you, O messenger of the Sustainer of all. Salaam upon you, leader of those with shining faces and shining limbs. (This will be a distinct quality of Muslims who used to make wudhu in the world. On the Qiyamah those limbs will be brightly lit). Salaam upon you, O bringer of glad tidings (of Jannah). Salaam upon you, O warner (of Jahannam). Salaam upon you, and your virtuous family members. Salaam upon you and upon your righteous wives, the mothers of the believers. Salaam upon you and upon all your companions. Salaam upon you, and all the Ambiyaa and Rusul and upon all Allah's righteous servants. May Allah reward you on our behalf O Rasool of Allah, in a better manner than He had ever rewarded any Nabiyy on behalf of his people, or any Rasool on behalf of his followers.

May Allah's salaam be upon you whenever your rememberers remember you and whenever the neglectful ones fail to remember you. May Allah bless you among the former ones. May Allah's blessings be on you among the latter ones, in a better, more perfect, more meritorious way than He had ever blessed anyone else. Just as we have through your person begged safety from Allah from going astray, and through you granted us wisdom against blindness and ignorance. I testify that there is no one worthy of worship save Allah and that you (Muhammad ﷺ) are his servant and his messenger. His trusted one and the chosen one of His creation. I testify that you have delivered the message, delivered the trust and admonished the ummat and further strove away in the way of Allah in the proper manner. O Allah, grant to him (Muhammad ﷺ) the most and best of what anyone can ever hope for.

* (plural of Rasool).

Then make duaa for yourself, and for all Muslims everywhere. Thereafter recite salaam to the two Shaikhs - Abu Bakr رضي الله عنه and Umar رضي الله عنه and make duaa for them. Then make duaa that Allah reward them well for all their efforts and the help they gave to Rasulullah ﷺ .

Remember that to recite salaam in front of the grave of Rasulullah ﷺ is better than reciting salaam on him whilst being present at the blessed graveside. In other words it is better to say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Peace be upon you O Rasulullah. ﷺ

Then to say:

الصَّلَاةُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Blessings be upon you O Rasulullah. ﷺ

Allamah Baaji رحمه الله says, he thinks salaah is better. Allamah Sakhaawi رحمه الله prefers the salaam. Allamah Majduddin author of the 'Qamoos' agrees with this view. They say; Rasulullah ﷺ said:

مَا مِنْ مُسْلِمٍ يُسَلِّمُ عَلَيَّ عِنْدَ قَبْرِي

Whichever Muslim recites salaam to me at my grave.....

Allamah Sakhaawi رحمه الله refers to the hadith quoted in Abu Dawood and reported by Abu Hurayrah رضي الله عنه wherein Rasulullah ﷺ said: 'Whenever any Muslim recites salaam on me at my grave, Allah returns my soul to my body and I reply to his greeting'.

However, I wish to state that apart from this hadith many other ahaadith do quote the word salaah. In a hadith we read that Rasulallah ﷺ hears the salaah recited at his grave. There are many other ahaadith to this effect. Hence, I feel that it would be so much better if in the greeting at the grave of Rasulallah ﷺ both words are joined in one sentence. Instead of reciting:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Peace be upon you O Rasulallah, Peace be upon you O Nabi of Allah.

One should read:

الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Blessings and peace be upon you O Rasulallah, blessings and peace be upon you O Nabi of Allah.

In this manner it would mean that one has acted according to the views of both Allamah Sakhaawi رحمه الله and Allamah Baaji رحمه الله . In the book 'Wafa-ul-wafa' it is written that Abu Abdullah Muhammed bin Abdullah bin Husain Saamiriy Hambaliy رحمه الله has written in Mustow'ib under the chapter of the Ziyarat of the grave of Rasulallah ﷺ ; 'Come now to the grave of Rasulallah ﷺ and stand facing it while your left shoulder is in the direction of the Mimbar'. Thereafter Allamah Saamiriy Hambaliy رحمه الله wrote the procedure of salaam and duaa to be recited, and amongst other instructions he has written that this duaa must be recited:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ لِنَبِيِّكَ عَلَيْهِ السَّلَامُ ، وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ، وَإِنِّي قَدْ أَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا ، فَاسْأَلُكَ أَنْ تُوجِبَ لِي الْمَغْفِرَةَ كَمَا أَوْجَبْتَهَا لِمَنْ آتَاهُ فِي حَيَاتِهِ ، اللَّهُمَّ إِنِّي أَتُوجِّهُ إِلَيْكَ نَبِيَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

O Allah, You have said in Your book to your Nabi - on him be peace, - 'When they were unjust to themselves they came unto you and asked Allah's forgiveness, and the Rasool ﷺ asked forgiveness for them. They would have found Allah indeed an Acceptor of repentance with compassion, most Merciful. (Suratun Nisaa' - 64)

And now, I have come to Your Nabi ﷺ while seeking pardon for my sins. I beg You to make forgiveness compulsory for me in the same way that You have made it a sure thing for all those who used to come to the Nabi ﷺ seeking forgiveness during his lifetime. O Allah! I have turned to You through the blessing and 'waseelah' of Thy Rasool ﷺ.

Ibrahim bin Shaybaan رحمه الله says: 'After having performed haj, I visited Madinah Munawwarah and went to greet Rasulallah ﷺ at the grave and from inside the room wherein he lies buried I heard a voice saying:

وَعَلَيْكَ السَّلَامُ

And peace be upon you. □

AL - MUSAAFA-HAH

(The handshake)

الْمُصَافَاةُ

Musaafa-hah means to place the palm of the right hand against the palm of the right hand of the person you are meeting and then to clasp it with both hands and shake them. Then the one who initiated the musaafa-hah should not withdraw his hand until the other person has done so.

Following up a Muslims verbal assurance of salaam (peace) he now confirms it by action and stretches out his hands for musafa-hah (handshake) to those who he meets. The musafa-hah is also a signal of affection when meeting others. The musafa-hah completes the greeting of a Muslim brother.

1. Hadhrat Bar-rah ibn Al Aathib رضي الله عنه says: 'To complete the greeting you should make musaafa-hah with your brother'. (Tirmithiy - Abu Dawood)

Although hand shaking is practised by many people of various religions, in Islam it is an act of ibaadah and a sunnah when meeting a Muslim or when bidding farewell to him. It is makrooh and an innovation to make musaafa-hah on any other occasion such as after fardh salaah, Eid salaah and after a Nikaah.

U IMPORTANCE AND VIRTUES OF MUSAAFA-HAH

Allah Ta'aala has blessed the Muslim at every stage and has made it possible for him to improve his life in this world and his position in the hereafter. The musaafa-hah is a simple act which results in improving the relationship between the Muslims, eliminates hatred and enmity and also has ones sins forgiven. There are numerous ahaadith regarding the significance and benefits of musaafa-hah. A few are mentioned here.

1. Rasulallah صلی اللہ علیہ وسلم has instructed Muslims thus; 'Make musaafa-hah amongst yourselves and affection will increase'. (Badaa-ie).
2. Hadhrat Qataadah رضي الله عنه relates that I asked Hadhrat Anas ibn Maalik رضي الله عنه; 'Was there musaafa-hah amongst the sahaabah of Rasulallah صلی اللہ علیہ وسلم?' He said: 'Yes'. (Bukhaariy - Tirmithiy).
3. Hadhrat Baraa رضي الله عنه reports that Rasulallah صلی اللہ علیہ وسلم said: 'Whenever two Muslims meet and they make musaafa-hah (shake hands), they are forgiven before they depart'. (Abu Dawood).
4. Hadhrat Huzaifah ibn Al Yamman رضي الله عنه reports that Nabiyy صلی اللہ علیہ وسلم said: 'When a Mu'mien meets another Mu'mien, and he offers salaam to him, and takes him by his hand and makes musaafa-hah, both's sins are shed like a tree sheds its leaves'. (Tabraani).
5. Hadhrat Salmaan Al Faarsi رضي الله عنه narrates that Rasulallah صلی اللہ علیہ وسلم said: 'When a Muslim meets his brother, and he takes his hand, both's sins are shed like the leaves of a dry tree are shed on a strong windy day and both are forgiven, even if both's sins are equal to the froth (on the waves) of the sea. (Tabraani)
6. Hadhrat Ataa Al Kharsaani رضي الله عنه reports that Rasulallah صلی اللہ علیہ وسلم said: 'Make musaafa-hah and it will eradicate disputes, present gifts (to one another) and it will develop love and eliminate hatred'. (Maalik)
7. Hadhrat Umar ibn Khattaab رضي الله عنه says that Rasulallah صلی اللہ علیہ وسلم said: 'When two Muslim persons meet and one of them offers salaam to his companion then the most liked by Allah amongst them is the one with the best disposition towards his companion. If they make musaafa-hah then one hundred mercies descend upon them. Ninety for the one who initiates (the musaafa-hah) and ten for the one with whom musaafa-hah is made'. (Bazzaar)

❏ METHOD OF MUSAAFA-HAH

The musaafa-hah should be made after saying the salaam.

1. Hadhrat Jundub رضي الله عنه reports that whenever Rasulullah صلی اللہ علیہ وسلم met the sahaabah he did not make musaafa-hah with them until they offered salaam to him. (*Tabraani*)
2. Hadhrat Anas رضي الله عنه says: 'That when Nabi صلی اللہ علیہ وسلم met a person he did not turn his face away until that person turned his face away'. (*Fat-hul Baari*)

It is incorrect to grasp one another's right thumbs and thereafter make musaafa-hah because this style of greeting has not been reported in any hadith or by any of the sahaabah رضي الله عنهم.

❏ MUSAAFA-HAH WITH BOTH HANDS

The complete sunnah musaafa-hah is that it should be done with both hands. It will however be fulfilled if done with one hand only.

1. Hadhrat Abdullah ibn Masood رضي الله عنه says: 'Nabi صلی اللہ علیہ وسلم taught me the Tashah-hud whilst my one palm was between his two palms. (*Bukhaariy*). Imaam Bukhaariy رحمته الله عليه has mentioned this hadith under the chapter on musaafa-hah.
2. Imaam Bukhaariy رحمته الله عليه further mentions under the chapter of musaafa-hah with two hands that 'Hadhrat Hammad ibn Zaid رضي الله عنه made Musaaafa-hah with Hadhrat Ibn ul-Mubaarak رضي الله عنه with two hands'. (*Bukhaariy*).

❏ WHAT TO SAY WHILE MAKING MUSAAFA-HAH

Musaafa-hah should only be made after offering the salaam. While making musaafa-hah it is mustahab (desirable) for each one to ask Allah forgiveness for oneself and for the one who is greeted.

1. Hadhrat Bar-raa ibn al Aathib رضي الله عنه reports that Rasulullah صلی اللہ علیہ وسلم said: 'When two Muslims meet, they make musaafa-hah they both praise Allah and ask forgiveness, whilst both are forgiven. (*Abu Dawood*).

These brief words could be used:

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

May Allah forgive us and you.

It is not reported that Salaat-alaan-Nabi (Durood Sharief) should be read while making musaafa-hah.

❏ WHEN TO MAKE MUSAAFA-HAH

To make musaafa-hah is sunnah only when meeting or bidding farewell to a Muslim or after a short absence. It is not sunnah to make musaafa-hah after the fardh salaah, in particular after the Fajr and Asr salaah, nor after the Eid salaah or after a nikaah is performed.

1. Imaam Shafi-ee رحمته الله عليه has mentioned that musaafa-hah after the fardh salaah is an undesirable bidah (innovation) which has no origin in the shariah. (*Al Adabul Mufrad, Vol 2 - p. 431*)

❏ WITH WHOM TO MAKE MUSAAFA-HAH

Musaafa-hah should be made with any male Muslim. Females should only make musaafa-hah with other Muslim females. Muslim males may only make musaafa-hah with those females who are their mahram. Similarly a Muslim female may only make musaafa-hah with those males who are her mahram.

❏ MUSAAFA-HAH WITH CHILDREN

1. Hadhrat Salmata ibn Wardaan رضي الله عنه says he witnessed Hadhrat Anas رضي الله عنه was making musaafa-hah with the people. He inquired from me, Who are you? I said: 'Mowla from Bani Layth' (who was a child). He passed his hand over my head thrice and said: 'Baarakallahu fieka'.

بَارِكَ اللَّهُ فِيكَ

May Allah bless you. (Al Adabul Mufrad, Vol 2 - p. 430).

❏ TO APPLY ITR FOR MUSAAFA-HAH

1. Hadhrat Thaabit al Bunaani رضي الله عنه says that Hadhrat Anas رضي الله عنه use to apply itr to his hand in the morning for making musaafa-hah with his brothers. (Al Adabul Mufrad, Vol 2 - p. 468).

❏ MUSAAFA-HAH AFTER SALAAH

It is not recorded that musaafa-hah or mu-aanaqah be made after the five fardh salaah or after the two Eid salaah. Musaafa-hah should be made if you meet a person after a short absence and mu-aanaqah after a long absence. (Fatawa Rahimiyyah, Vol 2 - p. 376).

1. According to Imaam Shafi-ee رحمته الله too musaafa-hah after salaah has no origin in shariah. (Al Adabul Mufrad, Vol 2 - p. 431).

❏ TO STAND UP IN RESPECT

1. Imaam Nawawi رحمته الله has said it is desirable that one stands up in respect for the person arriving if that person merits respect. Namely the pious, the ulama, the huffaaz, the elders etc. It is makrooh (undesirable) for any person to desire that others stand up in respect for him. (Al Adabul Mufrad, Vol 2 - p. 441).
2. It is reported that once Hadhrat Mu-aawiyah رضي الله عنه came forth while Hadhrat Abdullah ibn Aamir and Hadhrat Abdullah ibn Zubair were seated. Then ibn Aamir stood up and ibn Zubair remained seated - and he was the heavier of them. Hadhrat Mu-aawiyah relates that Rasu-lullah صلوات الله عليه وسلم said: Whosoever desires that Allah's servants show respect to him by standing, he should then prepare an abode of fire. (Abu Dawood - Tirmithiy). □

AL - QUBLAH

(The kissing)

الْقُبْلَةُ

A Muslim kisses another Muslim for various reasons.

1. It is only permissible to kiss ones wife to satiate lust and desire. Besides kissing ones spouse all the fuqahaa (jurist) are unanimous that no other major or minor can be kissed for reasons of lust, be it on the head, face or hands. To kiss on the mouth is only permissible between husband and wife in absolute privacy.
2. The affectionate kissing of children by parents is allowed and even encouraged and rewarded.
3. The respectful kissing of ones parents.
4. The respectful kissing of the ulama, mashaa-ikh or a just ruler is sanctioned for males only.

☐ PARENTAL KISS

To show affection for and to kiss ones own and other little children (boy or girl) in general is mustahab (desirable) and is encouraged, irrespective whether they are mahram or not. It is also allowed to kiss ones perpetual mahrams. They are the mother, grand mothers (Dadi and Nani), sisters, aunts (Foi's and khala's) daughters, grand daughters and nieces. This is in accordance to how Rasulullah ﷺ and the sahaabah رضي الله عنهم showed affection and mercy towards children and dear ones.

1. Hadhrat Aayesha رضي الله عنها relates: A villager came to Rasulullah ﷺ. Rasulullah ﷺ asked him: 'Did you kiss your children today?' He said: We do not kiss them. Rasulullah ﷺ said: How could I assist you (by placing mercy in your heart) when Allah has withdrawn mercy from your heart? (Bukhaariy).
2. Hadhrat Abu Hurayrah رضي الله عنه says that Rasulullah ﷺ kissed Hadhrat Hasan ibn Ali رضي الله عنه (Rasulullah's grandson) in the presence of Hadhrat Aqraa bin Haabis At Tamimiy رضي الله عنه. Thereupon Hadhrat Aqraa رضي الله عنه said: 'I have ten sons and I did not kiss anyone of them'. Rasulullah ﷺ looked at him and said: 'The one who does not show mercy will not receive mercy.' (Bukhaariy - Muslim).
3. Hadhrat Abu Hurayrah رضي الله عنه also relates that he met Hadhrat Hasan ibn Ali رضي الله عنه and said to him: 'I saw Rasulullah ﷺ kiss your stomach, so do open that place which he kissed so that I can also kiss it'. Hadhrat Hasan رضي الله عنه opened it and he kissed it. (Haakim).
4. Hadhrat Yaala bin Murrah رضي الله عنه says we went out with Rasulullah ﷺ and were invited to a meal and Hadhrat Husain رضي الله عنه (Rasulullah's grandson) was playing along the road. Rasulullah ﷺ advanced from the others and stretched out his arms. The child ran away from side to side. Rasulullah ﷺ amused him until he caught him and placed his one hand on his chin and his other on his head. Thereafter Rasulullah ﷺ embraced him. (Ahmad - Tirmithiy).
5. Hadhrat Makhramah bin Bukayr رضي الله عنه relates from his father that he saw Hadhrat Abdullah bin Jaffer رضي الله عنه kiss Hadhrat Zaynab bint Umar bin Abi Salamah رضي الله عنها when she was two years or so. (She was not related to him). (Al Adab al Mufrad, Vol 1 - p. 460, Hadith 365).

6. Hadhrat Abdullah bin Haarith رضي الله عنه says, Rasulullah صلوات الله عليه وسلم use to place Hadhrat Abdullah ibn Abbaas رضي الله عنه and his brother Ubaydullah and many others in a line and say: 'Whoever runs to me first will be rewarded thus. They use to race towards him and fall onto his back and chest. He then embraced them and kissed them. (Musnad Ahmad)
7. Hadhrat Yousuf bin Abdullah bin Salaam رضي الله عنه says that Rasulullah صلوات الله عليه وسلم called me and seated me in his lap and stroked me on my head. (Ahmad - Tirmithiy).

❏ KISSING ONES DAUGHTER

Muslims are required to show affection to ones own children when meeting them.

1. Hadhrat Aayesha رضي الله عنها says: 'I did not see any person more in resemblance in speech and conversation to Rasulullah صلوات الله عليه وسلم than Hadhrat Fatima رضي الله عنها. Whenever she came to him (Rasulullah صلوات الله عليه وسلم) he would stand up for her, welcome her, kiss her and seat her with him. And whenever he (Rasulullah صلوات الله عليه وسلم) went to her, she would rise up for him, she would take his hand, welcome him, kiss it, and seat him with her. When she came to him during the illness in which he passed away, he welcomed her and kissed her'. (Abu Dawood - Tirmithiy).

KISSING OUT OF RESPECT

❏ KISSING THE HAND

1. According to the Hanafi and Shafi-ee math-hab, after the musaafa-hah it is permissible for males to kiss the hand, head or feet of the ulama, the pious and a just Muslim

ruler, a person who is strictly religious and ones parents. This is to show respect for their adherence to Islam and to obtain blessings. It is makrooh (undesirable) to do so for obtaining worldly favours.

2. It is makrooh to kiss ones own hand after the musaafa-hah.
3. It is also makrooh to kiss the hands of a friend when meeting him. (Shaami - Al Adabul Mufrad, Vol 2 - p. 437).
4. It is haraam to kiss the ground that is in front of the ulama or kings when going to meet them. The person doing this and the one for whom it is done will both be sinning. (Shaami - Al Adabul Mufrad, Vol 2 - p. 439).
5. There is no sanction to kiss the hand of any other person besides those mentioned above. Females must refrain from kissing non-Mahrams.

❏ AHAADITH REGARDING KISSING OF THE HAND

1. Hadhrat Anas رضي الله عنه narrates that when Nabiyy صلوات الله عليه وسلم returned from Tabook, he was welcomed by Hadhrat Sa'ad bin Muaath Al Ansaari رضي الله عنه. Rasulullah صلوات الله عليه وسلم said: 'What is that which I see on your hand?' He said; 'it is caused by the rope and shovel with which I work and feed my family'. Nabiyy صلوات الله عليه وسلم kissed his hand and said: 'This hand the fire will not touch.' (Asadul Gabah, Vol 2 - p. 269).
2. Hadhrat ibn Umar رضي الله عنه says: 'We were at a gazwah (battle), and many people were deserters. They said: 'How must we face Nabiyy صلوات الله عليه وسلم when we had abandoned (the battle). Then the aayah was revealed'.

إِلَّا مُتَحَرِّفًا لِقِتَالٍ

Unless it be in a stratagem of war. (Al Anfaal - 16).

We said: 'When we enter Madinah Munawwarah we should not be seen by anyone'. We said: 'When we enter and Nabiyy ﷺ is coming out from fajr salaah we said: 'We are the deserters'. He said: 'You are the vanguard.' Then we kissed his hand. He said: 'I am supporting your group.' (Abu Dawood - Ahmad).

3. Hadhrat Abdur Rahman bin Razeen رضي الله عنه says: 'We passed by (a place called) Rabtha and we were told that Hadhrat Salamata bin al Akwa رضي الله عنها resides here. I came to him and offered salaam to him, he stretched out both his hands and said: 'I made bay-at (pledged allegiance) to Nabiyy ﷺ with these two hands.' He then extended his thick palms as if they were like the palms of camels. We rose towards them and kissed them. (Al Adabul Mufrad, Vol 2 - p. 438).
4. Hadhrat Aayesha رضي الله عنها relates that when Rasulullah ﷺ entered the house she rose to welcome him and she used to kiss his hand. (Abu Dawood).
5. Hadhrat Thaa-bih رضي الله عنه relates that he was with a delegation that went to Rasulullah ﷺ. When we reached Madinah Munawwarah we hastily demounted and kissed the hand of Rasulullah ﷺ. (Abu Dawood - Bukhaariy).

❏ AHAADITH REGARDING THE KISSING OF THE FEET

1. Hadhrat Waz-zaa bin Aamir رضي الله عنه says we reached (Madinah Munawwarah) and we were told that it is Rasulullah ﷺ. We clasped his hands and feet and kissed them. (Abu Dawood).

2. Hadhrat Suhayb رضي الله عنه says I saw Hadhrat Ali رضي الله عنه kiss the hand of Hadhrat Abbaas رضي الله عنه and his feet. (Al Adabul Mufrad, Vol 2 - p. 440)
3. Hadhrat Buraydah رضي الله عنه relates that a person came to Rasulullah ﷺ and kissed his hand and feet. (Mustadrak of Haakim).
4. Hadhrat Safwaan رضي الله عنه narrates that a group of Jews came to Rasulullah ﷺ and kissed both his hands and feet. (Tirmithiy - Ibn Maajah - Nasa-iy).

❏ AHAADITH REGARDING THE KISSING OF THE HEAD

1. Hadhrat Buraydah رضي الله عنه relates that a person came to Rasulullah ﷺ and kissed his head and feet. (Mustadrak of Haakim).
2. Hadhrat Abdullah ibn Omar رضي الله عنه says, Rasulullah ﷺ sent Hadhrat Ja'far bin Abi Taalib to Habashah (Ethopia). When he returned Nabiyy ﷺ embraced him and kissed him between his eyes. (Haakim).
3. Hadhrat Abu Rajaa' Ataar'we رضي الله عنه relates that when he entered Madinah Munawwarah he saw a gathering in which one person was kissing the head of another person, and it was being said: 'I fully commit myself to you, if it were not for you I would have been destroyed.' I inquired: Who are these people? 'The one whose head is being kissed, and the person who is kissing him? The people replied: 'It is Hadhrat Abu Bakr رضي الله عنه and the person who is kissing is Hadhrat Umar رضي الله عنه. This was after the incident when Hadhrat Abu Bakr's رضي الله عنه stand of waging Jihaad prevailed over those who were inclined not to pay zakaat. (Jawaahirul Fiq-h, Vol 1 - p. 188)

4. Hadhrat Hafiz Abu Moosa Madiyniy رضي الله عنه related that Hadhrat Sufyaan رضي الله عنه said in a gathering that it is sunnah to kiss the hands of an aalim and of a just ruler. Hadhrat Abdullah ibn Mubaarak رضي الله عنه who was present in this gathering rose and kissed his head and said: 'There could not be a more appropriate occasion to act upon this sunnah than this.' It is reported that Imaam Muslim kissed the forehead of Imaam Bukhaariy and also intended to kiss his feet. (*Jawaahirul Fiq-h, Vol 1 - p. 192*)

❏ KISSING THE DEAD - (MAYYIT)

It is permissible for a mahram to kiss the face of the mayyit.

1. After Rasulullah صلی اللہ علیہ وسلم passed away and Hadhrat Abu Bakr رضي الله عنه reached his janaazah, he kissed Rasulullah's صلی اللہ علیہ وسلم face. Rasulullah صلی اللہ علیہ وسلم kissed the face of Hadhrat Uthmaan ibn Maz'oon رضي الله عنه after he passed away. (*Jawaahirul Fiq-h, Vol 1 - p. 193*).

❏ KISSING THE QUR'AAN

It is permissible to lift the Qur'aan al Kareem and kiss it as a source of blessing and out of respect for it.

1. It is related that Hadhrat Umar رضي الله عنه use to take the Qur'aan every morning and while kissing it said: 'This is the Command of my Sustainer, the writings of my Sustainer'. Hadhrat Uthmaan رضي الله عنه use to kiss the Qur'aan and pass it over his face. (*Shaami, Vol 2 - p. 268*)

❏ KISSING THE HAJAR AL ASWAD

It is sunnah to place both palms onto the Hajar al Aswad during the tawaaf and then kiss it without a smack. If the kissing causes inconvenience to any person then it will be waajib (obligatory) to abstain. If one is unable to kiss the Hajar al Aswad then he may touch it with either both or one hand and then kiss the inside of the hands. In case this too is not possible the one performing tawaaf should face the Hajar al Aswad from a distance stretch the arms with the palms facing the Hajar al Aswad and symbolically turn his palms down as if one was placing his palms on it (while saying the Takbeer, Tah-leel, Tahmeed and Durood - Salaat alan Nabi صلی اللہ علیہ وسلم). Thereafter one should kiss the inside of one's fingers. (*Shaami, Vol 2 - p. 180*). □



AL - MU-AANAQAH

(The embrace)

الْمُعَانَقَةُ

It is permissible to make mu-aanaqah (to embrace) with a person by holding him / her and drawing the person close to oneself when they meet after returning from a journey or after a long absence. Mu-aanaqah is not required for any other occasion. Mu-aanaqah is only allowed when there is no fear of lust. It is makrooh (undesirable) if there is even the slightest fear or inclination of lust or desire.

U METHOD OF MU-AANAQAH

The correct method of mu-aanaqah is that you hold the person with both arms around the neck and shoulders and draw the person towards your chest. It is sufficient to do this once only. It is not recorded that this should be done thrice, nor that duood or any duaa should be read while making mu-aanaqah.

U WITH WHOM TO MAKE MU-AANAQAH

Males are allowed to make mu-aanaqah with other males only and females with females. Mu-aanaqah can be made with acquaintances and as well as strangers.

U MU-AANAQAH AFTER EID SALAAH AND AFTER NIKAAH

It is not sunnah neither is it reported that mu-aanaqah should be made after both Eid salaahs or after a nikaah. Mu-aanaqah has only been reported after a prolonged absence or on returning from a journey. It is incorrect to regard musaafa-hah and mu-aanaqah on these two occasions as part of Deen. Musaafa-hah and mu-aanaqah should therefore not be initiated at these times. However if any Muslim offers you his hands for musaafa-hah or approaches to make mu-aanaqah, this should not be refused.

U AHAADITH REGARDING MU-AANAQAH

1. Hadhrat Aayesha رضي الله عنها says: 'Hadhrat Zayd bin Haarithah رضي الله عنه reached Madinah Munawwarah while Rasulullah صلى الله عليه وسلم was at his home. He came and knocked at the door. Rasulullah صلى الله عليه وسلم arose gathering his clothes. He then made mu-aanaqah with him and kissed him. (Tirmithiy).
2. Hadhrat Abdullah bin Omar رضي الله عنه says Rasulullah صلى الله عليه وسلم sent Hadhrat Ja'far bin Abi Taalib to Habashah (Ethopia). When he returned Nabiy صلى الله عليه وسلم made mu-aanaqah with him and kissed him between his eyes (on his forehead). (Haakim).
3. Hadhrat Abu Zarr رضي الله عنه says: 'One day Rasulullah صلى الله عليه وسلم sent for him when he was not at home. When I returned I was informed that Rasulullah صلى الله عليه وسلم had sent for me. When I reached him he was in his bed. He made mu-aanaqah with me and that was superb and excellent. (Ahmad - Abu Dawood).
4. Hadhrat Anas رضي الله عنه says: When they met they made musaafa-hah and when they returned from a journey they made mu-aanaqah (embraced). (Tabraani). □

AL - ISTI'THAAN

(The seeking of permission to enter a Muslims home).

الِاسْتِثْنَانُ

Muslims visiting other Muslims have been taught refined etiquette by Rasulullah ﷺ. A few important aspects are briefly mentioned here.

❏ PROHIBITED TIMES FOR VISITS

Care should be taken not to visit any person during resting, salaah times or similar times. Allah Ta'aala has laid down the code within the household and the immediate family circle.

Allah Ta'aala says in the Qur'aan: 'O you who believe, let those whom your right hand possess, and the (children) among you who have not attained puberty, seek your permission (before they come to your presence) on three occasions: before Fajr salaah, while you remove your clothes for the midday heat, and after the Eshaa salaah. These are your three times of undress, outside those times it is not wrong for you or for them to move about attending to each other. Thus does Allah make clear the signs to you. 'For Allah is all knowing and full of wisdom'. (Aayah 58 - An Noor)

To develop a refined society amongst Muslim men and women this is the command of Allah Ta'aala to the members of the household. Surely those outside the family should be more cautious regarding these times.

❏ TELEPHONING

The prohibition of intrusion at these times do not only apply to visiting, but applies equally to telephoning. Care must be taken not to telephone any person who may be resting, performing salaah or having meals. It is courteous to obtain the suitable times for phoning in advance.

❏ ARRANGING A VISIT

It is desirable that prior arrangements be made in writing, telephonically or through a reliable person when one plans to visit a Muslim or is invited to visit or have a meal. The planned visit should be strictly adhered to as far as possible. If one is unable to attend at the appointed time, the host should timeously be informed about such changed programme or delay in attending.

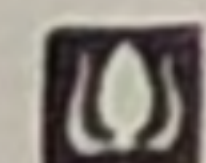
❏ AAYAH OF HIJAAB

1. During the time of Rasulullah ﷺ he had invited some guest to partake of a walimah meal at his house. After the meal most of the guests departed except three who were engrossed in a conversation. Rasulullah ﷺ arose and went out so that they may leave, but they did not realise that they were hindering Rasulullah ﷺ. He returned and then left again. This he did several times but to no avail and he was too modest to ask them to leave. Allah Ta'aala then revealed the aayah of Hijaab. (Surah al Ah-thaab - aayah 53), (Al Adabul Mufrad, Vol 2 - p. 493).

'O, you who believe, enter not the Nabi's ﷺ houses, until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter; and when you have taken your meal, disperse without seeking familiar talk. Such (behaviour) annoys the Nabi ﷺ. He is shy to dismiss you but Allah is not shy (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from behind a screen. That makes for greater purity for your hearts and for theirs. (Surah Al ah-thaab - 53)

The social etiquette that precludes you from this aayah is summarised as follows:

1. Never enter a friend's house without permission.
2. If invited for a meal, do not go too early, because you have been invited to dine, and not to wait for the preparation of the meal.
3. Be punctual, so that you are there when you are expected.
4. Do not be late. If you are unable to be there at the appointed time inform the host before the appointed time and explain the delay with an apology.
5. After the meal do not stay and become engaged in idle gossip.
6. Do not waste time which may cause inconvenience or annoyance to your host.
7. Understand what is proper behaviour for you. He may politely ask you to leave.



KNOCKING AT THE DOOR

When arriving at the house of the host, the guest must knock the door with the finger nails once only. If the occupants of the house cannot hear such a knock, a louder knock should be made once only. Thereafter one should stand either to the right or left of the door before seeking permission to enter.

1. Hadhrat Anas ibn Maalik رضى الله عنه relates that the door of the Nabi ﷺ used to be knocked with the finger nails. (Abu Nu-aym)
2. Hadhrat Abdullah bin Boosr رضى الله عنه says that whenever Nabi ﷺ came to a door and requested permission to enter he did not stand in the doorway. He would stand either to the left or the right. If he was granted permission (he would enter) or else he would leave. (Abu-Dawood - Ahmad)

U SALAAM BEFORE SEEKING PERMISSION

The salaam should be said before seeking permission to enter.

1. Hadhrat Abu Hurayrah رضى الله عنه says regarding the person who seeks permission before offering the salaam: 'Do not grant him permission until he begins with the salaam'. (Al Adabul Mufrad, Vol 2 - p. 505).

U HOW TO SEEK PERMISSION

When the door is opened and after saying the salaam, permission to enter should be sought thus: 'Assalamu Alaykum, May I enter?'

1. Hadhrat Abdullah ibn Abbaas رضى الله عنه relates that whenever Hadhrat Umar رضى الله عنه sought permission from Nabi ﷺ he said, 'Salaam be to Rasulullah ﷺ, Assalamu Alaykum, May Umar enter? (Al Adabul Mufrad, Vol 2 - p. 521).

U TO SEEK PERMISSION THRICE

If the host is close to the entrance and he does not respond to your knock at the door or your seeking his consent to enter, the guest may after a while repeat his request to enter a second time, and finally a third time. If there is no permission he should then depart.

1. It is reported that Rasulullah ﷺ said: 'If anyone amongst you requested permission thrice and does not receive a positive response, he must depart. (Muslim - Tirmithiy)

U CORRECTLY IDENTIFYING ONESELF

When the householder inquires, Who is at the door? A correct and full identity should be said clearly to avoid any further questions. Never say it is me!

1. Hadhrat Jaabir رضي الله عنه says I came to Nabi ﷺ with regard to a debt which my father owed. I knocked at the door. He inquired, 'Who is it?' I said: 'Me' he said: 'Me, me,' as if showing his disapproval of what I had said. (Muslim)

U PROHIBITION OF PEEPING INTO HOMES

Since it is disallowed for a Muslim to enter another's home without consent, so too is it prohibited for him to enter with his sight by peeping into the house.

1. Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said: 'If any person peeps into your house and thereupon you threw a pebble at his eye which caused

his eye to be ruined, there would be no sin upon him.' (Bukhaariy - Muslim).

2. Hadhrat Anas رضي الله عنه says, Rasulullah ﷺ was standing in salaah when a person peeped into his house. He drew a spear from its quiver and pointed it at his eyes.' (Muslim - Tirmithiy) □



Readers are humbly requested, if they do remember, to make du-aa for the founder, past and present staff, associates of the Waterval Islamic Institute and all those instrumental in completing this Diniy Ilmy service.

